LEEZ LACHRYMANS.

SIVE

Comitis Warwici Juſta:

A

SERMON,

Delivered at the FUNERAL of the

RIGHT HONOURABLE

CHARLES,

EARL of *Warwick*, *BARON RICH* of *Leez*.

Who being the Fourth *Earl* of his Family, and Laſt of the Direct *Line*: Dyed at his Manſion Houſe of *Leez le Rich*, in the County of *Eſſex*, *Auguſt* 24. 1673. in the 58*th* Year of his Age.

And was Solemnly Interr'd amongſt his Anceſtors (in their Vault) at *Felſted* adjacent, the 9*th*. of *September* following.

By *Anthony Walker*, D. D. *Rector* of *Fyfeild* in the ſame County, and one of His Majeſties *Chaplains*.

LONDON, Printed by *Tho. Milbourn*, for *Dorman Newman*, at the *King's Armes* in the *Poultry*, 1673.

TO THE
RIGHT HONOURABLE,
and Truly NOBLE, the moſt Virtuous, and Eminently Religious
MARY,
Counteſs Dowager of *Warwick*, His Singular Good Lady.

Great and Good Madam,

THis *is the Second* Obſequious *Teſtimony I publiquely give of my Ready* Obedience *to your Ladyſhips Commands*; *in venturing by the* Preſs *to the* Eyes *of all, what was preſented to the* Ears *of ſo many* Right Honourable, *and worthy Auditors from the Pulpit. And as the Acceptance which it found at firſt, (being double to my own Expectations) I aſcribe to the* Greatneſs *of their* Love *to my* Noble Lord:

So, if it now Eſcape the Severity of a Critical *and* Cenſorious Age, *and be received as* Paſſable; *I ſhall attribute it wholly, to the* Patrociny *of your* Ladyſhips *Great name, ſo juſtly* Dear *and* Venerable *to all that know it.*

 Madam,

The Epistle Dedicatory.

Madam, *This Sermon is a* Pillar *(though too too weak and slender,) Erected to the* Name *and* Memory *of your Dearest Lord. It is, and always hath been customary, to hang forth upon Pillars*, Votive, Encomiastick, Legislative Tables. *And what* Tables *may more aptly be appended on an Husbands* Pillar, *than his* Consorts *Vows? the Praises of his* Second-Self? *That* Example, *which is an* Authentick Law *of Goodness?*

Let it not therefore be Unpardonable, Good Madam, *that I surprize you with a* Preface, *which* You *least expect*; *a faint Shadow of those radiant* Perfections, *where-with a* gracious God *hath so* signally *Ador-n'd You.*

For although your Ladyships accomplish't Graces, *which deserve the* Best, *and have obtained an* universal *Testimony, need not my Suffrage*; *yet some need the Encouragement, and others the convictive* Example *of them.*

'Tis not therefore for your own Sake that I Write *thus*: *For though I must acknowledg, that a less confirmed* Virtue *might be* assisted *by being* proclaim'd, *whilst 'tis Engaged to* answer *Expectation, and to verifie an* Attestation *publiquely given of it*; *yet* One *that hath taken* Root *so* long *and* deep, *and brought forth* Fruit *so* much *and* good, *is beyond such Honest* Arts *for confirmation.*

No! 'tis for the Sake of others. First of our Dearest Lord *Deceased*; *for 'tis* fit *that those who hear how* extraordinary *a* Value *and* Love *He hath witnessed to your* Ladyship, *should withal understand how* extraordinary *a Person* He *hath plac't such* Kindness *on. And to justifie his* Prudence *and his* Goodness, *(especially in an* Age *wherein Excess of* conjugal Affection, *is none of the Fashionable, or* raigning Errors) *who knew how to* esteem *and* compensate *so Endearing a* Merit *as your* Ladyships *was.*

And next for the Sake of others, who Survive. *To obviate their Excuses of* Difficulty *and* Impossibility, *while they may behold those* Virtues *flourishing in your* Ladyship *with an happy* Facility, *from which they would excuse themselves upon those accounts. And to provoke their Zeal to an* Holy Emulation; *and to give the World a*

Con-

Convictive Instance, *that this* Age *hath* Virtues *as stupendious as it's* Vices.

And here I find my self in the same Straights St. Jerome *complained of, Writing to a* Noble Lady, *that either I shall be thought to flatter, if I speak what your* Ladyships Virtues *merit*; *or I shall wrong them if I abstract so much as may make the rest seem* credible. *Yet considering that Right-hand* Errours *are most pardonable*; *I shall adventure to make large Abatements of what might be* justly *spoken with greatest* Truth.

Scripturus ad Demetriadem quæ & nobilitate & Divitiis prima est in orbe Romano; Si cuncta virtutibus ejus congrua dixero Adulatio putabor; Si quædam Substraxero ne incredibilia videantur, Damnum laudibus ejus mea faciet Verecundia. *Hieron. Epist.* 8.

I must begin with your Ladyships *early, & fixed* choyce *of God for your* Happiness *and* Portion, *and unreserved* Consecration *of* all *you* have, *and* are *to him*; *your* immoveable *and* increasing Resolution, *to make His* Name Honourable, *and His* Praise Glorious *in the World*; *and to render* Solid Religion *amiable, by a Conversation in* all things *worthy of it, and to* encourage, *and* bring *it into* Reputation; *which* Zeal *may as Deservedly Crown your* Ladyship *with the Style of* Regina Piorum, *as the like* Zeal *in the Great* Perischius, *to advance Good* Learning, *gave him the Title of* Rex Literatorum.

And next your Ladyship's *admirable* Purity *of* Conscience, *which you call your* Domestick Chaplayne; *whose Dictates you so* Religiously *observe & obey. Your Fervours of* Devotion *and* Constancy *and* Ardours *both in* publick *and* private Prayer, *which you call, because you find it so,* Hearts-Ease. *Your* zealous *and* searching *Preparation for the frequent Receiving of the* Holy Eucharist; *and such profound* Reverence *in that most* Holy Action; *as I never yet beheld in any other Person. Your singular* Care *to excite and assist the rest of your* Family; *especially the* Females *to the like* Exactness. *Your daily* Retirements *to* Consider *and* Think; *scarce twenty four hours passing, of which* Two *are not spent in* Meditation, *and* Conversing *with the* Invisible World. *Your accurate* Care *to Watch your* Heart *and* Life, *and to observe the* Decays *or* Growth *of your* Spiritual Condition. *Your profound* Humili-

ty, *and obliging* Affability; *without any lessening the* Station *of your* Quality. *Your* Christian Courage *to* own *the Ways of* God; *and* act *and* speak *for him, grounded on this Heroick* Maxime; 'Tis fit God's Servants should he as Bold for their *Master*, as the Devil's are for Him. *Your inimitable* Excellency *in* perfuming *all Companies with* Holy Discourse, *and* captivating *minds, most aliene and averse, to a willing and delightful* satisfaction *in such entertainments*; *Nothing savouring of* Affected, Morose, *or* Importune, *but flowing with so graceful a* Sweetness *and* conquering *power*; *that it attracts the very* Stones *of their own accord*, (*as they fabled of the Walls of* Thebes,) *to build the City of God.*

I find it hard for a slow Pen *to be concise in so copious a* Subject; *but I must confine my self to what hath more* Affinity *with the present* Occasion.

Madam, *Great* Virtues, *and Great* Graces *were made for Great* Tryals; *Your* Ladyship *hath had your share*: *He that* gave *them, doubtless designed their* Exercise, *without which they had lost their* Lawrels, You, *much of your* Crown *and* Glory.

Your Honour *had a Dear and Loving* Husband; *but that* Husband *had his* great, *his* heavy, *and his* long *Afflictions*; *and that* Gout *which was so severe to him, was sometimes less kind to you and others, than his Natural Temper. So that you felt it's* pain, *not only by* Sympathy, *as you did always, but sometimes in other effects. But oh! the Admirable* Meekness, *the inconquerable* Patience, *the indefatigable* Diligence, *the unwearied* Attendance *that* you *gave him, whilst he lived! And that kind* Profession *which your* Ladyship *made, when he was Dead*; *that you could most* willingly *have undergone* ten times *as much, to have* prolong'd, *or* sav'd *his* Life.

And how endearing *was that* Resolution *which* you *made*, (*and 'twas the first* Reflection *rose in your* Noble Breast, *when you recovered time to* think, *after the Consternation of the Stroke*) *That you would make* large Additions *to those liberal* Annuities, *and* Legacies, *himself Bequeathed to the Unwearied* Attendants *on his Person, to shew how much you esteemed your self* oblig'd, *by all that they had done for him.*

If

The Epistle Dedicatory.

If I seem to wave the Mention of your passionate Zeal *for his* Spiritual *and* Eternal *Concerns, 'tis not because I forget it, but because no* Pen *can sufficiently express it; and I believe you would not change that inward* Peace *it yields you, for as many Thousands more as He hath left you.*

Good Madam, *your Noble* Lord (*as He did often* Living,) *hath given large* Testimonies *of his Great* Love *and* Value *for you at his* Death, *by leaving your* Ladyship *the Command of all He had the* disposal *of, during your* Life, *and* longer. *Your* Ladyship *hath heard the* Apologue *of the* Wind *and* Sun, *striving for the Travellers Cloak; you have kept your Garments* close, *and* unspotted, *in the first* Conflict; *and we doubt not but you will do so in what remains: Yet* New Stations *will have* New Temptations *to be watch't against.*

Your Ladyships *own* Prudent *and* Pious *Resolves concerning your numerous* Family, *have prevented any* Counsel: *I had the leave and* Honorary *Invitation to suggest; and all I can add, is only to approve and encourage, those* Holy *and* Wise *Determinations; which were, that you would let them know at* once, *what you* expected *from them;* Order, Sobriety, Piety, *and that they who would not* serve *God, should not serve you: But those who would, should want no* Encouragement *that you can give them. O Glorious* Pattern *of excellent* Government! *this is to Govern for God:* To make the Duty of the Governed to be their Interest; And the present World to serve a better.

Good Madam, *Let an Account of your* Charity, *attend that of your* Piety; *and I shall* offer *no further* Violence *to that* Humble Modesty, *which is* Patient *of all Men and Womens* Praise *but your own. The Excess of your* Charity, *is the only* Fault *I can remember, I ever heard* charg'd *upon your* Ladyship; *which calls to mind what* Erasmus *wrote to his Friend* Budæus; He had rather be Master of his *Vices*, than of other Mens *Virtues. No Man* living *hath had the* Honour *to be a more* constant Witness *of the* Good *you did in a more* private Fortune, *than my self; How* solicitous *you were, lest you did not* Enough; *how you* argued *for the* Quota pars, *what* proportion *should be* Sacred *to God,*

and

and Charity: *I dare not tell an* incredulous World, *where you fix't; though I may, How* chearfully *you ſet it apart, and how* prudently *you imploy'd it. How many* Youths *did you aſſiſt the* Education *of at the* Univerſity; *ſome with* five, *ſome* ten, *ſome* twenty Pounds *by the Year? How many* Children, *or Scores rather, did you* cauſe to be Taught *to* Read *at your* Coſt; *and found them* Books, *and* cloathed *ſome? And how many Neceſſitous* Perſons *and* Families *beſides, liv'd of your* Bounty *almoſt, or altogether?* Madam, *I ſhould not* Rob *you of the* Glory *of having God for your* Witneſs, *did not I hope ſuch* Beams *as theſe, might* Thaw *this Age, as* frozen *as it is, into ſome* Holy Imitation. *And what may we now expect, when the* Dimenſions *of your* Fortune *approach nearer thoſe of your* Noble Heart, *which is* large *like that of* Solomon?

I confeſs, I cannot reſolve, whether I Reverenced with Greater Veneration, *your* Ladyſhips *immoveable* Reſolution; *not to concern your Self in the* Settlement *of your* Lordſhips *Eſtate; never ſpeaking but for others, Determined to* truſt *God, and refer* all *to him; Or your* Expreſſions *both before and ſince. That you had but* one *Buſineſs to do; to* glorifie *God in what Station ſoever He ſhould pleaſe to ſet you; and that you ſhould not* value *an Eſtate at all, (yea count it a Toyl and Cumber) but for the* Opportunity *it affords of doing* good, *and* obliging *others. The pleaſure of* Giving *being the* greateſt *you know belongs to having Riches: Nay, that you would not have them, under* conditions *which ſhould reſtrain this.*

Madam, *Our* Noble Lord *hath left you his* Subſtitute *to uphold the Grandure of* LEEZ *in what is* Noble, *and his* Almnoreſs *in what is* charitable; *by which great* Action *he hath obliged the preſent Generation, and added to a great Obligation, a great Pattern, to make that* happy *which ſhall ſucceed.*

Good Madam, *give me leave to* ſubjoyne *to my* Prayers *to God for You, my humbleſt* Requeſts *to your Good* Ladyſhip, *that you will be pleaſed to* protect *theſe* ſlender *Endeavours, to perpetuate his* Lordſhips *Memory beyond his* Urne.

And to fix upon Record, *how much I own my* ſelf *Debtor to the* Divine

vine Benignity, *that caſt my* Lot *into ſo* Honourable *a Family*; *and that at any time made my* poor Service *acceptable, and uſeful to your* Ladyſhip. *This alone was* worth *the while, to be* Borne, *and* Live, *in an* unkind *World, and to be* Devoted *to a* Calling *ſo much deſpiſed by* Ignorant *and* prophane Atheiſts; *that I have not run in* vain, *nor laboured in* vain, *and that your* Goodneſs *condeſcends to own me by thoſe* Appellations *I will not repeat*; *It being* Satisfaction *enough to my thirſtieſt* Ambition, *to be known to the World by the* Style *and* Character *of*

Right Honourable, and Truly Noble,

Madam,

Your ſingular Good *Ladyſhips* moſt Obedient, moſt Faithful, and moſt humbly Devoted *Orator*, and *Servant*

Octob. 21. 1673.

ANTHONY WALKER.

[redacted]

LEEZ LACHRYMANS.

A

SERMON,

Delivered at the Solemn Interment of the

RIGHT HONOURABLE

CHARLES

EARL of *WARWICK*, *BARON RICH* of *LEEZ*.

AS the various Light in which they are ſet, or the differing Poſture in which Beholders view them, cauſe the ſame Pictures to repreſent Perſons or Things not only Gradually unlike, but Extreamly oppoſite and contrary unto each other: And the Deſign and Skill of the Artiſt, by curious Strokes and Shades, and well-contrived Plicatures and Foldings,

will effect the ſame much more; and give you *Venus*, or *Thirſites*, *Alexanders Regalia*, or *Diogenes's Rags*, an *Angel* or a *Beaſt* in the ſame Table.

So is it with men conſidered in their differing Circumſtances; you may meet a *Dives*, or a *Lazarus* in the ſame mans Cloaths; and envyed Greatneſs, and a Miſery to be pittyed; a ſplendid Glory, and a deplorable Condition in the ſame Object. And this not only in ſucceeeding Periods of their Lives, as it was with Holy *Job*; But, *In ſenſu Compoſito*; in one and the ſame juncture of time, under their differing Characters and Aſpects.

And though this be no infrequent Caſe, but may occur to every dayes Obſervation, and to every bodies Notice in many Inſtances; yet more Eminently, and Signally in none, than in *the Great*, *the Noble*, *the Illuſtriouſly Right Honourable* Perſonage; betwixt whoſe *Hearſe*, and a Portion of Sacred Writ, that Diſcourſe is to be divided; for which your Candour is implored, and by which your Patience is to be exercis'd; and upon which two Baſes that *Arch* I am Erecting to his Name and Memory, is to be Founded, and Built up.

And becauſe the Comelineſs and Symmetry, as well as the Strength and Firmneſs of a Building, depends much upon the Equality and Plainneſs of the Foundation-ground; that one ſide ſink not into a Vale, and the other be rais'd upon an Hill or Mount, but both, as neer as may be, pitch't upon a True and Juſt Level. It hath not been the leaſt part of my little Work, to fit my *Text* to the *Occaſion*, my *Subject* to the *Perſon*; or rather, to determine under what Character and Notion to adapt the *Text* to him, who was known to us under ſo many and ſo diſtant ones: For ſometimes *One* preponderated, ſometimes a *Second*, *Third*, or *Fourth*. So various an Aſpect did

did Divine Providence and his Quality give us in him.

For whilst I did first Contemplate the sprightly Activity, the healthful Vigour, the agile Unconfinedness, the strenuous Temperature, the *hayl* Constitution, the graceful Fashion, the amiable Sweetness, and comely Beauty of his Youth; so Eclips'd, Enfeebled, Decayed, Withered, and shrunk into Decrepidness, and a Living Death, made a *vive Skeleton* before he Dyed.

That Eccho'd to my Thoughts, which the Prophet *Isay* had in *Charge* to Cry so loud: *All Flesh is Grass, and all the Goodliness thereof as the Flower of the Field.* Or that of Holy *David*; *Verily, every man living in his best Estate, is altogether Vanity.* *Isa.40. 6.* *Psal. 39.5.*

Again, when I reflected upon his long Infirmities, his almost unparallel'd Afflictions, his exquisite excruciating Pains, his wasting Languishments, and prevailing Maladies, that abraided the ablest Artists, resisted the most Soveraign Remedies; and at length, have added Death to a long Confinement and Captivity. My mind inclin'd to Discourse some Subject like to that of *Solomon*; *Riches profit not in the day of Wrath*: Or *Jeremiah, Let not the Mighty Man glory in his Might, Let not the Rich Man glory in his Riches*: Or of *Job*; *Miserable Comforters are ye all.* Which is most true of all meer Creature-Comforts. *Prov. 11.4.* *Ier.9. 23.*

Again, when I considered the Pains and Sorrows of his Life, out-weighing the Pleasures of Living; yea, of Living splendidly, and rendring that wearisome and burdenous, which is the Chief and First-born of all our Natural Desires; that is, Life it self; That occur'd of the Great *Eliah*: *Lord, take away my Life*: Or of Holy *Job*, *They rejoyce exceedingly, and are glad when they can find the Grave.* *1 King. 19.4.* *ch.3.22*

To ſhew how empty and diſſatisfying all Sublunary Enjoyments are, that not only Great Men, but Great Saints may be oppreſt, and over-match't with their Sorrows, and ſhrink, and grow weary, and wiſh to be rid of them; though the purchaſe of their Eaſe coſt them the loſs of Senſe, by which they felt their pain. Or that of our Bleſſed Lord; *Suppoſe ye, that theſe Galileans were Sinners above all the Galileans, becauſe they ſuffered ſuch things; I tell ye nay.* And to ſatisfie his Memory and Name, againſt ſo Unwarrantable and Rude an Impreſſion, as if he were a greater Sinner, becauſe a greater Sufferer. And to allarm our Repentance moſt ſeriouſly, leſt ſome worſe thing happen to our ſelves, and we periſh here and hereafter.

St. *Luk.* 13.2.

Laſtly, While my Thoughts review'd his elevated Station, his Right Honourable Pedegree, his Reſplendent Enſigns, his Plentiful Fortune, his Heroick Mind, his Noble and Prince-like Way of Living, all Savouring of Grandure, Honour and Magnificence, and Repreſenting, and Shadowing out the State and Greatneſs of a Secondary Majeſty; my Mind at laſt, determinately fixt upon a Subject ſuiting thoſe Altitudes, thoſe Meaſures, as moſt Congruous: For He was not always So or So, as in the former Characters, but He was always (in ſuch Sence as Scripture uſeth the Words) *A Prince, and a Great Man*; Therefore I beſeech your favourable Attention;

Right

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Right Honourable, Right Worſhipful, much Reverend, and well beloved Auditors, to the Royal words of King *David*, which he delivered at the Princely Funeral of the Noble *Abner*.

2 Sam. 3. 38.

And the King ſaid unto his Servants, Know ye not, that a Prince, and a Great Man is fallen this Day in Iſrael?

THoſe two Books of *Samuel*, which others call the Firſt and Second of *Kings*, as they do the two which follow the Third and Fourth, are an eminent Branch of that Part of Scripture, which from the Subject-matter of them, are ſtil'd Hiſtorical. They are God's Records or Regiſter, Heavens Court-Rouls, Memoires of the Lord's peculiar People, in their Political and Eccleſiaſtical Capacities; and contain lively and viſible Exemplications of the Truth of his Promiſes and Threatnings.

This in particular, is by a Learned Expoſitor, aptly Intitled, *The throne of* David. And gives us the Idea, and Character, The Ἰκὼν Βασιλικὴ, The Image and Portraicture of a Juſt, a Wiſe, a Valiant, and Glorious King in the Perſon of the Great; and which is greater, the Holy *David*, Doct. *Guild.*

and in him a Famous Type of the King of Kings, the Lord Christ Jesus, and his Kingdom the Church.

This Chapter, to single it out from it's Fellow-Members, acquaints us with several Particulars neerly relating to *David's* Kingdom.

First, The Success and Growth of it: *vers.* 1st. *David waxed stronger and stronger, and the House of* Saul *waxed weaker and weaker.* What God plants shall certainly take Root and grow, and what He blasts shall as certainly decay and wither.

Secondly, The Cause or Means thereof.

1*st.* The Birth of his Children in *Hebron*; when, and where God had provided Safe and Royal Cradles for them: Princes are the Supports of their Father's *Thrones*; like the *Lyons* about the *Ivory Seat* of *Solomon.* בן The *Hebrew* Word for a Son, comes from בָּנָה *Ædificavit*, because Children build up the House of their Fathers.

3 *King.* 10.19.

2*dly.* The Falling out and Contest, betwixt *Ishbosheth* and *Abner*; Mis-understanding betwixt a King and his Great Men, weaken both his Interest and Reputation.

3*dly.* The Defection of *Abner* form *Saul's* House to *David*, in a divided State; one Chief Man's Recess from one side, and accession to the other, may turn the Scale and Ballance; and Write the Motto King *Henry* the Eighth used in the Affairs of *Europe*: *Cui ad hæreo præest.*

Thirdly, The treacherous Slaughter of *Abner* by *Joab*, disguizing his own Ambition, by Dying it in his Brother *Asahel's* blood: Proud men will never want pretences to subdue their Rivals.

Fourthly, *David's* prudent Policy, and pious Zeal, to purge himself from all Suspicion of this Murder, and his Deep and Exemplary Lamentation at his Funeral.

'Tis

'Tis the laſt of theſe to which the preſent Occaſion doth confine me. The ſhedding of *David's* Tears for the ſhedding *Abners* blood, the ripping up his heart by the blow that ripped up his ſide.

The Text ſeems clearly to contain the reaſon and account which *David* gives to juſtify the great and extraordinary ſorrow which himſelf ſhew'd, and to which he provoked all the people: *for verſ.* 31. *David ſaid to Joab, and to all the people which were with him, Rent your cloaths and gird you with Sackcloth and mourn before* Abner; *And King* David *himſelf followed the Bier. And they buried* Abner *in* Hebron, *and the King lift up his voice and wept at the grave of* Abner, *and all the people wept, and the King lamented over* Abner, *and ſaid,* &c. verſ. 35 *And* David *Sware, ſaying, God do ſo to me, and more alſo, if I taſte bread, or ought elſe, till the Sun be down.* He faſted from meat, and made meat of his Tears, expreſt a moſt deep, ſerious and affectionate Mourning, and gave the moſt convincing arguments and manifeſtations of it.

And then He gives the grounds and reaſons *of it*, which may not only excuſe, but juſtify the height and greatneſs of it.

And the King ſaid unto his Servants, Know ye not, that a Prince and a great man is fallen this day in Iſrael?

In which words *Seven* things preſent themſelves.

1. The perſon ſpeaking, *David*; *The King ſaid.*
2. The perſons ſpoken to, *his Servants*; his Lords and Counſellors.
3. The perſon ſpoken of, *Abner*; *A Prince, a great man.*
4. The thing ſpoken of him, *Is faln, is dead.*
5. The Circumſtance of time; *This day.*
6. The place in *Iſrael*, amongſt Gods people.
7. The manner of ſpeaking, by Interrogation. *Know ye not?*

And

And those to pass by explication, which is no omission when 'tis needless, afford these following Lessons.

1. 'Tis neither misbecoming the Majesty of greatest Kings, nor the Piety of greatest Saints, for *David* was both, to remark and mourn for the falls of Great men, especially in *Israel*, the Church of God, and to provoke others to do so.

Commines l. 6. c. 12. 'Tis Recorded of *Lewis* the 11th. of *France*, but not as a mark of Honour, or praise of his Vertue or Wisdom, but as a brand of Ignominy for his timorousness and sensuality, that He commanded that none should sound in his Ears this dreadful Word, *Death*, knowing that he should not patiently be able to hear that cruel Sentence.

But 'tis storied as the laudable Custome of the *Grecian* Emperours, that they had the choyce of their Tomb-stone offered them upon the Day of their Inauguration, & receiving the Imperial Ensignes when their Heads were encircled with the Royal Diadem.

And of *Agesilaus*, that he had a Deaths-Head served in upon his Table, on the dayes of his most Princely Entertainments, as a bar against Excess and Luxury, and a monitor of Temperance.

And *Philip* Father of *Alexander* the Great, had a stated Officer to Usher in each mornings Light, with this Memorial of the *Darkness* of Mortality, Φιλιππε ἄνθρωπος εἶ, *Philip, Remember thou art but a Man.* And his Inauguration, who who loads and prides himself with a *Pyramide*, a *Triplicity* of Crowns, is attended with the Ceremony of the *Blaze*, a lock or strik of *Flax*, which gives but one flash, and dyes; and this mortifying *Item*, *Sancte pater*; *sic transit gloria mundi.*

2. Tis most useful and necessary for men of all Ranks, to remark the Falls of those of their own Degree and Order. One of *Davids* great Officers is fallen, and he said to his Servants who were the fellow-Servants of that man, *Know ye not?*

not? that he might awaken them by poynting at one pickt out of their own Rank and File.

3. There are Princes and Great men, distinctions of Degrees and Qualities are allowable, and laudable, even in *Israel* amongst Gods People.

4. Princes and Great men, *may* Fall, *must* Fall, as well as others.

5. Death is a Fall, especially to Great Men, those who stand lowest on the surface of the Earth, fall under that into their Graves: But Great men fall many Stories, from the Pinacle of Life, Honour, Riches, Power; Death tumbles them down from all, till they become level with the Dust and Worms.

6. The Circumstance of time sets a sharp Edge upon all accidents; *This day*, when *Abners* service might have been very seasonable, very useful to setle *Davids* Kingdom, to restore Peace, and put an end to the civil discords and wars in *Israel*. 'Tis an aggravated Lamentation when men Fall, who for Age and Abilities might have stood long, and done much Good. Or thus, 'tis Wisdom to press duty seasonably, while the Wound is green; whilst *Abners* blood was warm, the steams of it are most like to condense into a Cloud of Honorary Tears.

7. The Falls of Great men in *Israel* should greatly affect all *Israelites*: Words of Knowledg connote Affection. Ther's a tribute of Sorrow due to any dying man, because he is our Kinsman, God having made us all of one Blood. But our Country-men are nearer, as St. *Paul* calls His his Kinsmen: but nearer still, those who have one God for their Father, one Church for their Mother, are begotten of the same Immortal Seed of the Word, and suck the Breasts of the same Sacraments, and are nourished by the same Bread of Life, in the Houshold of Faith, and of God.

8. We ſhould ſpeak of matters of importance with moſt moving Language. Interrogations have a poynt and ſting in them, they'l go to the quick, they'l wound, and prick, and pierce, and make us feel and ſtart, if any thing can do it.

Shall we do Evil, that good may come on't? What ſhall it profit a man to gain the whole World, and loſe his own Soul? How ſhall we eſcape, if we neglect ſo great Salvation? Seeing all theſe things ſhall be diſſolved; what manner of men ought ye to be? And hundreds more there are of like weighty import.

So here, *Know you not?* ſurely you cannot be ſo ſtupid, ſo dull, ſo ſenſeleſs, as not to obſerve, not to be deeply moved and affected, at ſuch a time, in ſuch a caſe as this.

I think I have but done *You*, the *Text*, my *Self*, and the *Occaſion* Right, to take in this whole Train at our ſetting out; More Friends attend an Hearſe to the Towns-end, than will drive through with it the whole Journey.

But I ſhall now do, as St. *Pauls* Guard which brought him to *Antipatris*, with Horſe and Foot the firſt Stage; but then diſmiſt the Foot-Souldiers, and left the Horſe-men to conveigh him to *Cæſaria*: I ſhall diſcharge part but of leſs fitneſs for our Journey, and ſingle out the Horſemen, the more principal Obſervations, to attend our *Noble Lord*, but now Death's *Priſoner* in the Chains of Mortality, to his Honourable Confinement and Bed of Reſt.

1. There are Princes and Great Men: Titles of Honour; Diſtinctions of Quality, Dignity and Order, are Allowable and Commendable.

They are agreeable to the Law and light of Nature, and not contrariant to, or diſallowed, by the Law of Grace.

God is the God of Order, and the Author of it, and there would be as little Order without ſuch Diſtinctions, as Harmony in a ſet of Muſick made up of Uniſons.

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The Scriptures not only ſuppoſe the differences of *High* and *Low*, *Honourable* and *Baſe*, *Noble* and *Mean* Men. And brands thoſe who ſpeak Evil of Dignities, as bruit beaſts unfit for Civil Society which is upheld by theſe; and commands us to pay Honour as a due Debt to ſome. But plainly ſhews, that theſe diſtinctions

Are { Gods by Inſtitution. / Chriſts by Reſtitution.

1. God's by Inſtitution: *Judges and Officers ſhalt thou make thee in all thy Gates.* And *Moſes choſe able men out of all* Iſrael, and *made them Heads over the People*; *Rulers* of *Thouſands*, *Rulers* of *Hundreds*, *Rulers* of *Fifties*, and *Rulers* of *Tens*. Every *Tribe* had it's Prince under *Moſes*, who was King in *Jeſurun*. And in the New Teſtament expreſly: *Let every Soul be ſubject to the Higher Powers*; *for there is no Power but of God, the Powers that be, are ordained of God.* Deut. 16.18. Rom. 13.1.

2. Chriſt's by Reſtitution; when Man by his Rebellion againſt God, had forfeited the Bleſſing of *Order*, and *Anarchy* might deſervedly have over-whelmed the World; then Chriſt interpoſed, and retriv'd the Sentence; *By Me Kings reign, and Princes* Decree *Juſtice*; By *Me Princes* Rule, *and Nobles, even all the Judges of the People.* Prov. 8.15.

And Divine Providence hath made it uſeful, yea, neceſſary to the World: Some needing the Conduct, Counſel, Guidance, Defence, and Government of others, as much as they need their Subjection, Obedience, Service in Inferior Offices. And there is no Region of the world which gives not moſt clear Images, yea, Divine Impreſſions of it.

There's an *Hierarchy* amongſt the Angels, both thoſe who are ſo by *Nature*, and thoſe who are ſuch by *Office* and *Denomination.* Rev. 1.

There are *Principalities* in Heavenly places, *Arch-An-*

gels, Cherubims and *Thrones*, as well as *Angels*; *Michael* is expreſly call'd a *Prince*.

There are *Princely* Faculties in our *Immortal* Souls, and Princely Members in the curious Structure of our *Mortal* Bodies.

Beſides the *Sun* and *Moon*, the *King* and *Queen* of Heaven; there is a kind of *Peerage*, *Stars* of *firſt* Magnitude, 'twixt them and the *Common People* of the Skyes.

And the ſame is remarkable amongſt the Beaſts of the *Field*, the Fowls of the *Air*, the Fiſhes of the *Sea*, and the Plants of the *Earth*.

So Excentrick and Extravagant are the Levelling Principles; which like *Procruſtes* Bed, would *wrack* or *cramp* all conditions of Men into one ſize and Stature. And ſo much are they ſunk, not only below *Chriſtians* and *Men*, but *Brutes* and *Inanimate* Creatures.

2. Great Men *may*, Princes *muſt* fall as well as others. God's peremptory Decree will have it ſo: 'Tis appointed to all Men *once to dye*; He that elevates them above others, ſtill keeps them below himſelf. It is a Prerogative peculiar to him alone, who is *God* by *Nature* and *Eſſence*, to have *Immortality*; of thoſe who are ſo by *Office*, and *Denomination*, he hath determined; *I have ſaid, ye are Gods*, but *ye ſhall dye like Men, and fall like one of the Princes.*

1 Tim. 6.

Pſal. 82

The whole 49th. *Pſalm* is written upon this Theam; *verſ.* 7. *They that truſt in their Wealth, and boaſt themſelves in the Multitude of their Riches, none of them can by any means Redeem his Brother*, (or himſelf) *that he ſhould ſtill live for ever, and not ſee Corruption.*

Eccleſ. 8. 8. *No man hath Power over the Spirit, to retain the Spirit*; there is no diſcharge in this Warfare. He that's taken by this *great Preſs-Maſter*, muſt ſerve in Perſon; and though he have an hundred Servants can ſend none of them to ſupply his place

place; neither his *Holineſs* nor his *Holineſs* can ſubſtitute his Vicar *in Mortalibus*, what-ever they can do in other Caſes.

The greateſt men have the *Natural* cauſe of Death in their Bodies, and the *Moral* cauſe in their Souls.

1. The *Natural* Cauſe in their Bodies, in the frailty of their Conſtitutions; All are of the Earth, and muſt all return to their firſt Principles.

Great Men are bigger *Clods*, mean men ſmaller *Atomes* of *Adams* Red Clay, and every earthen Tabernacle muſt moulder down, and *Duſt return to Duſt*.

The greateſt Men are born of weak Women, and the water aſcends no higher than the ſituation of the Spring-head. *Man that is born of a Woman*, is thereby proved to be of ſhort Continuance. *Job* 14. 1.

Their Bodies are compoſed of the ſame temperature, of *Heat* and *Cold*, *Moyſt* and *Dry*; and when one prevails againſt the reſt, the whole diſſolves. Their *Skins* are as ſoft and penetrable by outward violence, their Vitals as ſuſceptive of inward diſturbance, infection and diſeaſes, as the moſt plebeian Ruſtick; their *Venice-glaſs*, and *Purſlane*, and *China-Metal*, cracks with as ſlight a blow as pots of courſer Clay.

Omnis ſanguis concolor: Blood Royal looks like that which flows from their meaneſt Vaſſals.

Three things convinced great *Alexander* that he was Mortal in ſpight of all his Idolizing Flatterers; *Sleep*, *Luſt*, and *Bleeding*, and the greateſt wear thoſe Symptomes, as much at leaſt as their Inferiours.

2. They have the *Moral* Cauſe of Death in their *Souls* as much as others. That *Leproſy* of Sin, which is the cauſe of their pulling down, Frets as deep into their *Marble*-Walls and inlayd Floors, and carved *Cedar*, as it doth into the *Clay-Floor*, *Mud-Wall*, and *Thatch* of the moſt deſpicable Cottager. What makes them greater Men, makes them not leſs ſinners;

ners; and the work and wages are inſeparable, and the wages of ſin is Death. The Nobleſt Blood was tainted by the treaſon of our firſt common Father, and the Attainture was ne're taken off.

In a word; no *kind* of Greatneſs can deliver from any *kind* of Death. Not *Hereditary* greatneſs by Deſcent and Birth; *The Sons of the Gods, are as mortal as their Fathers.*

Not by *Conqueſt*, or great *Atchievements*, *Death* Conquer'd him, who wept when he had vanquiſht *this*, becauſe there was not *another* World to conquer.

Not Greatneſs by *Riches* and Poſſeſſions: *Creſus* left all, *Death takes no Bribes.*

Not by *Fortune* and the favour of Princes; *Sejanus* and *Gaveſton*, and thouſands more confirm it.

Not by *Parts* and *Wiſdom*, for you ſee that wiſe men alſo Die. And He that was the wiſeſt both asks, and anſwers, *How dyeth the Wiſe Man? as the Fool.*

Eccleſ. 2. 16.

Not by ſtrength; *Sampſon* and *Milo*, *Hector* and *Ajax*, *Goliah* and *Maximinus*, with all the *Zanzummims*, and *Anak*'s Sons, and the like Moloſſuſſes of men, were all too weak, and foil'd in this Combate.

Not from any kind of Death, *ſudden* or *lingring*, *natural* or *violent*, *dry* or *bloudy*, *eaſy* or *excruciating*, in the *Bed* of *Honour* or on a *hateful Scaffold*, *uno modo naſcimur*, *mille morimur*; and no man can foreknow his own Lot. He that may appoint his own Executor, muſt leave it to God to appoynt what Inſtrument ſhall be his Executioner. *Experience* preſent, and of former Ages, ſums up the evidence beyond Controul. *And he dyed* challenging an Intereſt in all mens Hiſtory.

Ex abundanti. No Greatneſs can exempt from a dying Life, from a painful, languiſhing, decrepid, tedious, tormenting Life, or being *vivaces in pœnam.* Living to feel themſelves dye, or being *Dead* while they *Live*, as we ſaw to

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our Sorrow in our *Dear Lord* for many Years together, whom many pittyed, but none could eaſe or help; who in a ſence, was dead while he liv'd: dead to the vigour and pleaſures of Life; yea, almoſt buried; and by his *Lapidoſa Chiragra*, carried his own Tomb about him: betwixt his Skin and Bones *Calculous* Matter enough, with a ſmall *Hyperbole*, to have made his *Grave-Stone*.

Laſtly, *leaſt* of all can any preſent *Greatneſs* deliver any man from the *ſecond* Death, and from Gods final, righteous, and irrecoverable Sentence.

This truth ſhines with ſo clear convictive Light, that it needs not ſo much a *Rational* Proof, as a *Religious* Improvement; which, though we be in haſt, I beſeech your Patience, to give me leave to endeavour at, though but *in tranſitu*.

1. Firſt then; *Right Honourable*, and all the *Reſt*, whoſe ſwelling *Titles* ſpeak You *Great*; Believe this truth that You, *Even You*, muſt Fall, muſt Dye.

'Tis no eaſy matter to perſwade *ſuch* men effectually, that they muſt Dye; becauſe there Wills and Affections are engag'd againſt it: they would fain continue the injoyment of their preſent *Paradiſe*; They ſay to themſelves *'Tis good to be here*, becauſe their Tabernacles are ready built, and their Neſts warm and well-furniſhed. O Death! how bitter is the remembrance of thee, to a man that is at eaſe in his Poſſeſſions? 'Tis not the Language of a ſingle individual Perſon, but of the whole kind and ſpecies, which the Parable gives us in the Rich man when his Goods were increaſed: *Soul take thy eaſe, Eat Drink and be Merry*. St. *Luk.* 12. 20.

Their Affections bribe and deprave their Judgments; and what they wiſh were falſe, they are hardly perſwaded to be true. Quod valde nolunt, difficulter credunt.

Honour, *Riches*, *Greatneſs* are all great *Flatterers*, and eaſily impoſe on them, who account it their *Intereſt* to be deceived by them. Therefore I *beſeech* and *adjure* You, Open

Open Your Eyes, rouze up Your ſelves, ſhew your ſelves Men, excuſs Your ſleep, and your pleaſant, but bewitching Dreams, and yield to what *Senſe*, *Reaſon*, *Experience*, *Faith*, do *Speak*, do *Cry*, ſo plain, ſo loud.

2. Believe it not only *Notionally*, but *Practically*; do not *ſay*, you believe it, but *prove* you do ſo; ſhew us your *Faith* by your *Works*. Live as becomes Men, who do confeſs that they are Mortal. Prepare for Death; and becauſe You Great Men muſt dye, be *ye ready alſo*. *Work out your Salvation with Fear and Trembling*; *Trim your Lamps like the wiſe Virgins*; *Make ſure your Peace with God*; Sue out your Pardon in the Bloud of Chriſt, by a Saving Application of the Merits of his Death. Repent ſincerely of your Sins, and renew your Repentance daily and heartily. Dye, and be Crucified to the Vanities of this World. Get God's Image renewed in you, and labour to be truly Partakers of the *Divine Nature*. Set your Houſes, but eſpecially your Hearts, in Order. Furniſh your ſelves with all theſe Graces St. *Peter* recommends to you; *Faith*, *Vertue*, *Knowledg*, *Temperance*, *Patience*, *Godlineſs*, *Brotherly kindneſs*, *Charity*, knowing, *that if theſe things be in you, and abound, an Entrance ſhall be miniſtred unto you abundantly, into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*.

2 Pet. 1. 5, 11.

3. Truſt not in uncertain *Riches*, in uncertain *Honours*, in uncertain *Greatneſs*, but in the *Living God*; though theſe are increaſed, *Set not your Hearts upon them*: They will not be long yours, if they leave not you, you muſt leave them, and then, *Whoſe ſhall thoſe things be?* They'l have another Lord, and Owner; they have often changed Maſters, and will do ſo again.

4. Be not High-minded, nor puft up above other men, by thoſe things which cannot ſet you above the Condition of other men. Remember that *Thorne* which will prick

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the *Bladder*, and then a *Windy* Greatneſs ſinks preſently into the Common Level; they that have them not, muſt dye, and ſo muſt you, as well, as certainly, as they.

5. Remember often your Account for theſe things, that increaſes with your Receivings: *To whom much is given, of them both God and Men require the more.*

6. Laſtly, Fill up your *Sphear* with *Light* proportionable, and with a *benigne Influence* anſwering that Light. Do nothing that may eclipſe your Brightneſs, or dim the Glory of a Laudable Example to Inferiours. *Be Rich in good Works,* and *make your ſelves Friends* of the *Mammon* of *Unrighteouſneſs, that when theſe ſhall fail,* as fail they will, and muſt, *they may receive you into Everlaſting Habitations.*

2. To us Inferiours.

1. *Truſt not in Princes, nor in any Son of man, for when their Breath goeth forth, they dye, and all their Thoughts periſh.* Pſal. 146. 3, 4.

2. Fear not Great men, with ſuch a Fear as may be a Snare to entangle you in Sin. *Who art thou, that thou ſhouldeſt be afraid of a Man that ſhall die, and of the Son of Man, that ſhall be as Graſs?* Iſa. 21. 12.

3. Let this check both your repining Envy for want of, and your inordinate Deſires after this gaudy, but empty Greatneſs, which cannot deliver you from Death.

Thirdly, The Falls of Great Men ſhould be ſignally Remark't, and deeply bewail'd; eſpecially in *Iſrael,* the Loſs of ſuch in the Church of God.

I ſhall touch but Two Reaſons, why we ſhould take ſuch ſpecial Notice of them.

1. Becauſe they are ſignal Works of God; if a Sparrow fall not to the ground without our Heavenly Father, much leſs a Man, leaſt of all, *A Great Man*; and 'tis great

Bruitiſhneſs, not to regard the works of God; not to conſider, what he doth, and why?

2. Becauſe without conſidering ſuch Strokes, we cannot make ſuch Improvement of them as we ought; nor learn the Leſſons God expects we ſhould; what is not *Heeded*, is to us as if not done.

1. We ſhould behold the Soveraignty of God over the greateſt of Men; that there are *Higher* than they; that *none* can reſiſt his Power, or withſtand his Summons, when he is pleaſed to ſend this *Uſher* of the *Black-Rod*, *Death*, for them; a White-Staffe is too weak to make Reſiſtance.

2. We ſhould learn to conſider our own Frailty; and ſee our Condition reflected in the Glaſs of their Mortality: The living *Will*, if they mind it, *Lay it to their Hearts*; How ſhould *Sycamores* and *Willows* ſtand before that *Axe*, that layes the *Cedars* of *Lebanon*, and *Oaks* of *Baſhan* ſo flat before it.

3. We ſhould deeply bewail the loſs of ſuch men; men of *publick* Place and Station; of an extenſive *Influence*, who had Power and Opportunity, and large *Hearts*, with full *Hands*, to do much good to others. There is nothing occurs more frequently, both in *Sacred* and *Prophane* Story, than Examples of ſuch deep Lamentation for ſuch Men.

Gen. 50.10. As for *Jacob*; *And they came to the Threſhing-Floor of* Atad, *and there they Mourned with a very Great and Sore Lamentation; and he made a Mourning for his Father ſeven Dayes.*

Num. 20. 19. So for *Aaron*, *Moſes*, *Samuel.* 1 Sam. 25. 1.

Deut. 34.8. For *Saul*, and *Jonathan* his Son, 2 *Sam.* 1.

For *Jeroboams* Son, 1 *Kings* 14. 13, 18.

For *Jehoiadah*; For *Joſiah*, 2 Chron. 35.24. *All* Judah *and* Jeruſalem *mourned for* Joſiah.

And

And 'tis fit we ſhould do thus with Reſpect to *them*, our *ſelves*, and *others*.

1. With Reſpect to them: 'Tis a Debt of *Honour*, *Love*, and *Gratitude* due to them. 'Tis ſaid of *Hezichiah*, 2 Chron. 32.33. That he *ſlept with his Fathers*, *and they Buried him in the chiefeſt of the Sepulchers of the Sons of* David, *and all* Judah *and* Jeruſalem *did him Honour at his Death*; that is, greatly lamented him, and thereby ſhewed how excellent a Perſon they eſteemed him.

Funeral Solemnities were called *Juſta*, becauſe they were due Tributes to the Merit of the Deceaſed.

Tears are the Language of *Love*; when our Saviour wept at the Grave of *Lazarus*, the *Jews* who ſtood by, could ſay; *Behold how he loved him.*

We hereby give in our real Teſtimony, of their Uſefulneſs, while they lived; for we are glad to be rid of what is Uſeleſs, but are afflicted to part with what is Serviceable. 'Tis an Argument they *Liv'd undeſired*, who *Dye unlamented.*

Like *Jehoiakim*, who becauſe he diſ-obliged all men while he lived; God threatens, they ſhould, as it were, take this *Revenge of him* at his *Death.*

They ſhall not Lament for him; Saying, Ah *Brother*, *ah Siſter*, *ah Lord*, or *ah his Glory*, *He ſhall be buried with the Burial of an* Aſs.

But thoſe who have been uſeful in their Lives, are Rob'd and Defrauded of their Due; if not, Embalm'd with Tears.

They *Buried* Jehoiadah *amongſt the Kings*, *becauſe he had done Good in* Iſrael, *both towards God*, *and towards his Houſe.* 2 Chro. 24. 16.

If the Laws were ſo ſevere in all Nations, againſt thoſe who violate the Sepulchers of the Dead; What Sacriledge is it to with-hold from them, and Rob their Names and

Memories, of what which is much more valuable than a *Shroud*, a *Winding Sheet*, or *Ring*?

2. With regard to our ſelves; To teſtifiy our ſenſe of our own loſs. Uſeful *great Men* are *Shelters* and *Defences*. *David* calls them the *Shields* of the Earth.

They are as *Nebuchadnezar* was deſcribed in the Dream like a goodly well-ſpreading Tree; *Dan.* 4. 11, 12. *the Tree grew and was ſtrong, the Leaves thereof were fair, the Fruit much; and in it was Meat: for all the Beaſts of the Field had Shadow under it, and the Fowls of Heaven dwelt in the Boughs thereof, and all Fleſh was fed of it.*

Now when ſuch a Tree falls, how many Neſts are ſpoyl'd? How many are expos'd to the heat of violence, which were ſafe under its Shade? How many go away hungry who were fed by its Fruits? and can they ſuſtain ſuch loſs and not feel it, or feel it and not bewail it?

3. With reſpect to others; That they may be quickned and provoked to do worthily whil'ſt they live, that they may receive like honour when they Die. He hath deveſted himſelf of Man, who hath put off Senſe of ſhame and honour; love of praiſe, fear of reproach, are the ſharpeſt Spurs to Vertue, and doing worthily; and the ſtrongeſt reſtraints and curbs from what is Vile and Baſe.

I Have done with my Text, and finiſht my Improvement of it: And muſt now invite you to peruſe a clearer, though in another ſenſe, a darker, a blacker and a ſadder Coment on it, which it hath pleaſed the Soveraign Providence to make. As we have heard, ſo have we ſeen; *This Day is this Scripture* fulfilled in our ſight. *Know ye not?* Yea, ye know, ye ſee, ye feel, ye cannot be ignorant though ye would: though ye would flatter your ſelves, and deceive your ſorrows, and never ſo faine would have it otherwiſe. Alas, Alas! 'tis too too true,

true, 'tis too too evident and certain, *a Prince and a great Man is fallen*; is *this* day *fallen* in our *Iſrael*.

'Tis true, He hath been long a falling, this *Princely Cedar*, *this ſpreading Oak* hath been long falling, but now the laſt blow, the finiſh-ſtroke hath reacht him, & he is *Fallen*, is irrecoverably, *down*, & ſhall not riſe again, untill the Heavens be no more.

But what ſayd I? This Scripture is fulfill'd or fill'd full; would that were all. Alas alas! It is too ſhallow, ſcant and narrow to hold half our caſe, or grief. Though you *ſhake* it, *preſs* it, *heap* it, there will be more with *out* than *in*. *A Prince a great Man*; ſuch a *Prince*, ſuch a *great Man*, that's a great deal I confeſs. But a Princely *Family*, a great Illuſtrious, Ancient, Right Honourable *Family*, that's a great deal more.

Her's a great Tree cut down, and not a ſtump of its Root left in the Earth. No ſtrong Rod to make a white Staff. No Slip or tender Sprig to bud or ſpring, and revive our dying hopes. No expectation of a *Phœnix* from theſe Aſhes; this is the doleful circumflex which accents our preſent Sorrows. *Stub'd* up, fallen Root and Branch: Though you have had a thin and mournful Harveſt, yet have you Seed to ſpare in hopes of another, of a better in a following Year. But her's the Field clear'd, and not a Grain or Kernel for a following Crop. Families, as well as Perſons, have their Periods. The *Crown* is not, nor is the *Coronet* to all *Generations*. The greateſt, the beſt, the moſt uſeful Families muſt fayl.

How many Noble Houſes have ſeen their Periods, have felt their Fates with in few Years in *England*. Great Names, great Honours; the fame of whoſe Anceſtors hath fil'd our Stories, innobled our Nation at Home, and throughout *Europe*; how is their Name and Lineage fallen, fayl'd, extinguiſht gone? *Richmond* & *Lennox*, *Northumberland*, *Southampton*, *Eſſex*, *Carlile*, *Cleaveland*, *Monmouth*, *Norwich*, &c.

And though the name of *Warwick* be not *quite* expired; yet alas, by *breach* upon *breach*, by *ſix* ſad *Funerals* in leſs than *ſix-*

teen

teen years, this *Line*, this *direct* and *primary Line*, which hath ſo long been the *Ornament* of *Eſſex*, the *Sun* of this *Horiſon*; The *Sanctuary* of *Religion*, the *Standard* of *Grandeur*, and the Methods of living *Nobly*; The great *Exemplar* of beſt *Houſhold-Diſcipline*, the *Center* of *Hoſpitality*, the *Store-houſe* of *Charity*.

The *Delight* of the *Gentry*, the *Patron* of the *Clergy*, the *Darling* of the *Comonalty*, and the *Refreſhment* of the *Poor* man's *Bowels*. Whoſe *Noble Greatneſs*, and *Obliging Kindneſs* and *Bounty*, had almoſt engroſt the Epithete of the *Good Earl*; My *Good* Lord of *Warwick*.

This *Line*, I ſay, which for well near an Hundred and Fifty Years; by the *Right Honourable* Stiles and Titles of *BARON RICH* of *LEEZ*, and *EARL* of *Warwick*, have been the *Bleſſing* and *Glory* of this Neighbour-hood: And being *Honoured* by *God* with much *Riches* and *Plenty*, have *Honoured* him again, and done much *Good* by their *Bounty*; and have *watered*, and made *fat* and *glad* the Vallies round about them, by ſhedding down that Dew, and Rain, which the *Divine Benignity* poured on the Heads of theſe Elevated Mountains. And have built their owne *Monument* in this place, which will be *Coevous* with the Sun and Moon, in the famous *Free-School*, and *Alms-Houſe* or *Hoſpital*, which they Founded; and ſo liberally, yea, Magnificently Indowed, in this Town.

The total of the Lands ſetled, amounting to near 500 l. per. annum.

This *Line*, I ſay, is now *Extinct*, and *Gone*, 'tis *falne*, 'tis *falne*; and we may ſay the *Crown* is falne from our *Heads*. And we may write *Ichabod*; the *Glory* is *Departed*, our *Brightneſs* is *Eclipſed*. How are the Mighty, how are the Noble falne!

And another Alms-Houſe at Rotchford *in the ſame County.*

What ſhall I ſay then, leſs than *David* did here! *Rend your Garments, gird you with Sack-cloath*, and Mourn over *Warwick*; yea, Rend your Hearts, and Mourn over the Fate of this *Noble Family*: Lift up your *Voyces* and *weep*; open

open the *Flood-gates* of your *Eyes*, pull *up* the *Sluces*, give your *Sorrows* vent, drain the *Fountain* of your *Tears*.

And when your *Stroke* is ſpent; ſit down, and *ſigh* and *ſob*, and *wiſh* that your very *Heads* were *Waters*, and your *Eyes* Rivers of *Tears*, to *pay* a *juſt Tribute* on ſo ſad Occaſion.

O *LEEZ*! Reſume thy Name; Melt into *Waters*, Turn into a *Bochim*; be over-flow'd with a deeper *Flood*, than what might ſeem to preſage this, which cover'd all thy lower Floors not nine Months ſince without Example. *Let all thy Walls be Black as thy Tennis-Court; thy Beauteous Wilderneſs become an Howling One, thy Princely Gardens put on Weeds to mourn in; Let all thy Lawrels turn into Cyprus, and thy goodly Trees prevent the* Autumne, *and Strip themſelves of Bravery and Verdure.* *Les eaux.*

But we muſt not ſo dwell upon the Aggravating Circumſtances of his *Fall*, the failing of his *Line*; as to forget to *pay the juſt Tribute* both of *Praiſe* and *Sorrow*, which was due to this Noble Lord in his Perſonal Capacity; preſcinding from what concerns the whole, of which he was ſo Conſiderable, ſo Principal, a Part.

And I might preſent him to you in the diſtinct Character of what concerns him

As { A Man. / A Great Man.

And though I paſs the firſt more briefly, that I may have time to ſtay a little on the latter, following the Guidance and Foot-ſteps of my Text, let no man make ſiniſter Interpretations of it, or impute it to Scarcity of Matter for Diſcourſe. Death conſecrates the Urns and Aſhes of all men, eſpecially of *Great Men*; 'tis Sacriledge to uſe them rudely in our very Thoughts.

Although therefore after juſt Allowance made for his Infirmities, and thoſe things which I make it not my

Buſineſs

Buſineſs to excuſe: Much might be ſpoken to his Praiſe; as to his Perſonal Accompliſhments, Native and Acquired, Corporal and Mental, Intellectual, and Moral.

His inward Indowments were *Great*, yea, *Extraordinary*.

His Apprehenſion *quick*.

His Judgment *Sound*.

His Wiſdom *Solid*.

His Courage *Sprightly* and *Undaunted*; and ſuch a Soul did *Bene habitare*.

For in his Health, he had an Active and Comely Body, a moſt Graceful Miene and Faſhion, a Winning Aſpect; and whatever might command Love and Admiration in Beholders.

And his *Moral* Excellencies not few: As *Juſtice*, *Truth*, *Affability*, *Submiſſion to Reproof*, and *Counſel*, Acknowledgment of, and *Self-Condemnation* for his *Faults*; Veneration for, Value of, Love to, *ſober* and *pious* Perſons; yea, if we conſider his *long*, his *tedious*, and *exquiſite* Pains and Tryals, we muſt allow his Patience to have been conſiderable. His *Charity* to the Poor, Weekly at his Gates, annually to the Neighbouring Towns; and upon Extraordinary Occaſions, as in the time of the *Plague*, to *Braintry* alone; He ſent every Week one Fat *Oxe*, and many Weeks Two, to Feed the Poor; and Four or Five Pounds in Money, to pay a *Chirurgion* for attending of the Sick.

More might be added; and 'tis Allowable by beſt *Authority*, God's own Example, to ſingle out the *Good*, and draw a Veile of *Silence* and *Charity* over the reſt, which in this Senſe, muſt cover a Multitude of Faults.

There was but one good word in *Sarahs* ſpeech calling her husband Lord, and that's taken notice of, and all the reſt paſt by.

Ye have heard of the patience of *Job*, ſaith St. *James*, yea, and we have heard of his impatience too, and curſing the day of his Birth -- yet not a word of that. In the Original ſtory of *Lot* we read his Drunkenneſs and Inceſt, but in the reflections which the Scriptures make upon him, you meet with nothing but his Faith, and that Righteous man. So, as he had done in the caſe of *Saul* before; Here holy *David* in *Abners* Epitaph, and Panegerick, touches no jarring ſtring. Though a rough Herald would have found blots enough in *Abners* Scutcheon, and a rude Pencil would have painted it with ſtaynant Colours, or a Scotch Coal. Yet nothing is mentioded but what is commendable, and worthy Praiſe.

A wiſe, a valiant, *a Prince and a great Man.* Which leads me to the ſecond Character of Our Noble Lord, As a *great Man.*

Our Right Honourable and truly Noble Lord, *Charles* Earl of *Warwick* was a *Prince and a Great Man,*

1. He was ſo by *Deſcent*, by *Pedigree*, by a long *Series* of Famous *Anceſtours*, whoſe firſt Honours were attained not by baſe or ignoble Arts and Offices, not by ſelling or expoſing the real Honor of their Conſciences or perſons to acquire that Airy one of Title, Name & Style. But by Wiſdom, Study, Learning, Virtue, the genuine and natural *Root* whence ſtems of Honour ſprout ſpontaneouſly. The founder of their Houſe being rayſed from a private Gentleman, by that Wiſe and great King *Henery* the Eight, and that good and holy King *Edward* the ſixth, not in precipitant haſte, but by leiſurely Gradations of Aſcent, as remunerations of a growing Merit, to the Dignity of Lord high Chancelour of *England*, a Peer of the Realm, and Baron *Rich* of *Leez*. And the Grandfather of our deceaſed Lord, By the Grandfather of our Gratious Soveraign now living, whom God in mercy bleſs, and continue long and long unto us, King *James* of famous Memory, to the high Dignity of Earl of *Warwick*. And in the ſame clear

Channel hath it flowed in four Deſcents as Earls, and ſeven as Barrons of *Leez*; with increaſing Honour and Glory, and is now ſet, as to this Line, without a cloud or blemiſh.

And the Honour our Noble Lord Received by Providence; He approv'd himſelf Worthy of by perſonal Merit, being every way ſo very accompliſht, as I toucht before.

2. He was *a Great Man* when his Robes were off, not made ſo by outward garb and Pagentry: He had a great mans mind, not a little ſneeking ſervile narrow Soul in a *Great Mans Body*, but a perſon of a generous and Noble Heart a *Fort eſpright* in the beſt ſence.

3. He was *a Great Man* in his way of living, He liv'd as became his Ranck and Quallity; that is in a Word, Honourably, Nobly, Hoſpitably, Splendidly, Glorioufly.

If in any thing he were thrifty, it was that thrift might be the fuel of Magnificence. Not to hoard up ſordidly, or which is worſe, to waſt diſhonourably, to glut his Luſts and ſtrave his own Honour and dependants Bellies. How full were His Stores, how furniſht were his Tables both with Meat & Gueſts? Where nothing was wanting which was neat or great, decent or magnificent, fine or full, curious or ſolid, except Debauchery or Riot be accounted ſuch.

He had always five Tables covered twice every day in the Week, fit to receive as Great men as himſelf with ſuteable attendance come they when they would.

4. He was *a Great Man* in his attendance, Being ſerved by well born and well accompliſht civil Gentlemen: He had a ſingular Art and care in governing his Family well, and would not indure any diſcorders in it.

And becauſe compariſons are odious, I will not ſay what I have heard full often ſaid by others, there was not ſo orderly, civil, pious, well governed a great Family in *England*: yet inoffenſively I may, I will ſay this, would there were many like it.

And

And as he was ſerved like *a Great Man*, ſo he rewarded his Servants as became *a Great Man*; were any ſick or ill they were attended with ſuch a care and tenderneſs, That if they had been his Children it could ſcarce be greater, no coſt being ſpared for Phyſitians, Nurces, Medicines, or what ever was requiſite for Comfort or Recovery. And when he left them, He did not forget them, but by Annuities, Penſions, Legacies, rewarded their faithfulneſs and diligence, ſome munificently, all liberally and decently.

He was *a Great Man*, a good old Engliſh Gentleman, a moſt loyal Subject to his Prince, and a great lover of his Country, of its Liberties and Intereſts, and a juſt aſſertour of them.

And he deſpiſed not the old Engliſh way of living in the Country, amongſt his Neighbours, Friends and Tenants, but as the Clouds of Heaven which water the ſame ground with their Dew, and Fatneſs, which ſends up the Vapours from whence they are condenſed; So He refreſht the Country, his Neighbours, Freinds, and Tenants; by expending amongſt them and upon them, what was raiſed by their Induſtry.

Laſtly, He was a *Great* and a good Patron to the Church and Clergy: Some ſay the greateſt Patron for multitude of Livings, of any private Man in *England* as to his own Hereditary Right. And he was an excellent one, and worthy to be a Pattern to whoſoever is beſt in that reſpect. He was a true Son of the Church of *England*, and the kindeſt Father of its Prieſts and Miniſters; not *Durus pater clericorum*. He was indeed a nurcing Father of the Church, as his good Father was before him, in his care to provide not dry Nurces, but ſuch as ſhould give *Milk*, the ſincere *Milk* of the Word, and the bread of *Life* to feed them.

He ſhewed three Eminent excellencies in diſpoſing of his Livings.

1. He gave them freely, He abhor'd and diſdain'd the

baſeneſs of ſimonaical contracts or promotions. A good Pattern for all, and a loud condemnation for too many.

2. He was very careful to find out honeſt ſober able Men fit to Teach. He hath more than once done me the Honour to enquire and find out fit Men for his vacant *Livings*; not that they went a begging, or he wanted ſuitours, but he wanted ſuch as he could with ſatisfaction give them to.

3. He was very careful that they might be faithful, as well as able to feed their Flocks, and not only to *milk* and *ſhear* them. And therefore he olidged them to reſidence upon their Cures, or elſe to reſign them up to him, that he might provide them thoſe who would.

AND now weep over this *Right Honourable Earl*, you *Right Honourable Earls* and *Barons*; for you have loſt a *Limb* of your *Honourable Body*, a principal Member of *your Noble Order*. Weep over *him* you Worthy *Gentry*, for you have *loſt* a moſt obliging *Friend* and *Neighbour*. Weep over him you Reverend *Clergy*, for you have loſt the *kindeſt* and the *beſt* of *Patrons*. Weep over *him* you Dutiful, and Diligent *Servants*, for you have *loſt* a *Careful*, a *Good* Lord and Maſter. Weep over him ye *Commons*, and whole *Neighbourhood*, for you have loſt a Condeſcending *Goodneſs*, which deſpiſed not your Meanneſs. Weep over *him* you Tenants, for you have loſt a Landlord, who oppreſt you not, or ever gave you Cauſe to *weep* before. Weep over *him* you Labourers and Tradeſmen, for you have have loſt a *Maſter*, who imployed you much, and paid you well. Weep over *him* you Poor and Needy, for you have loſt a Charitable Benefactor, whoſe Bounty was inſtead of Cubbard, Kitchin, Barn, to many of you.

BUT

BUt what? Muſt my Diſcourſe be like the *Prophets* Roul, written within and without; and fil'd to the laſt Periods of it, with *Lamentations*, and *Mourning*, and *Woe? Is there no Balme in* Gilead, *no Phyſitian there?* Let's wipe our Eyes, and look about us, for ſome benigne *Proſpect*; yea, let's go *ſeven times*, like the *Prophets* Servant, and *look* till we can *find* ſome *Index*, ſome *Earneſt of a better Hope*: *Send out the* Dove *a firſt, a ſecond, and third time, till ſhe return with the* Olive Branch, *or tell us, by her not Returning, that the* Floud *is aſwaged.* Εὕρηκα, Εὕρηκα. *Claudite jam rivos*; weep not, or change your Brackiſh Tears, into the ſweeter Ones of Joy and Gratitude, to our kind Lords forſeeing Providence, and loving Care; doing as much as it was poſſible for man to do, to prevent, and obviate, at leaſt to adjourn our Killing Sorrows. *Una eademque manus vulnus opemque tulit*; His *Loſs* is our *Wound*, but his *Wiſdom* and *Goodneſs* is our *Balme*. He could not ſtay himſelf, when God *call'd* for *him*; *He* could not leave his Iſſue, for God *took* Him *Ten years* before Himſelf: But what He could, He hath done. He hath left *his Second-ſelf*, as *His Vicegerent*, to ſupply his Place; though not a *Maſculine Line*, yet a *Maſculine* and *Heroick Virtue* in a Female Soul.

What ſaid I? *Female Soul*, *Souls* knows no Sexes: No; a *Great*, a *Noble*, a *Wiſe*, a *Generous*, a *Charitable*, a *Devout*, and *Pious* Soul, though in the *Weaker* Sex.

His moſt *Noble* and *Endeared* Conſort; the *beſt* of Wives, the *beſt* of Women; Whoſe *Virtue* is out of the Reach of Flattery, becauſe it can ſuffer *no* Hyberboles; all that I can ſay of Her, had I a Tongue like his, who compar'd it to the Pen of a ready Writer, being *infinitely* ſhort of Her *ſolid Worth*: The Picture of whoſe Heart, could it be drawn to the Life, would be the *beſt Idea* of *perfect Virtue*.

And the *Luſtre* of whoſe Complicated Graces, I perſwade my ſelf, would make Her own Sex, Emulous enough of all others: Hear that of *Solomon*, affirm'd of Her without Regret; *Many Daughters have done Virtuouſly, but Thou exceelleſt them all.*

This Princeſs hath this Prince; this Great Woman hath this *Great Man*, left to ſupply His place; to *bear* up the *Honour* of his *Family*, and *Name*; and to be a *Nurſing* Mother in this our *Iſrael*, during *Her Life*, which God in Mercy, *Graciouſly prolong* to His Glory, and to all Our Comforts.

And here might I End; becauſe I am aſſured, I cannot Cloſe with a more *pleaſing Word.*

But let's *advance* another *ſtep*, and I have done.

Next to *Her Ladyſhip*; He hath *provided* an *Honourable Succeſſor* for His *Noble Seat*; Which He hath left with *all* it's *Furniture*, to *invite* and *oblige* his *Reſidence*, to be a *Head* and *Bleſſing* to *this Neighbourhood.*

When Queen *Elizabeth* was *Dying*, being inquired of concerning *her Succeſſor*, *She* replied, *My Throne, is the Throne of Kings.*

Our *Noble Lord* knew that *his Seat* was the *Seat of Earls.* He hath therefore *Bequeath'd* it to a *Right Honourable Perſonage* of *that Degree*; the *Eldeſt Son* of his *Eldeſt* and moſt *endeared Siſter*, and of his *loving* and *obliging Brother-in-Law*; the *late Great*, and *Good Lord Chamberlaine.* And may your *Noble Lordſhip live* and *enjoy* it, in your *ſelf*, and *Honourable Deſcendants*, with as much *Honour*, and more *Succeſſions*, than that *Line* from which it is derived to you.

And would the *Furity* of the *Chriſtian Profeſſion* allow ſuch *Language*; I ſhould with *Humble Boldneſs*, tell your *Lordſhip*, that the *Lares* and *Penates*, the *Local Genii*, and *Tutelar Angels* of *L E E Z* will withdraw their *Guards*, unleſs

leſs *you* treat them in their *ancient* and *accuſtomed Methods* of *Nobleneſs* and *Piety*.

But in more congruous *Phraſe*, Accept this *hearty Option*: *Let the Spirit of* Eliiah, *reſt upon* Eliſha; that your *Lordſhip*, who ſhall *enjoy* ſo much of the *Mantle*, the *Seat*, and *Grandure* of this *Noble Family*; may *enjoy all* the *Virtue*, *Praiſe*, and *Spirit* of it. The *Piety* of your *Devout* Mother, and of Her no leſs *pious* and *devout* Father. The *Religious*, and obliging *Sweetneſs* of your *own Right Honourable* Father, and the *generous* and *publique* Spirit of *your Thrice Noble* Uncle.

I have hitherto eſcaped *ſplitting* or *daſhing* upon that Rock of *Flattery*, which is the *Hazard* and *Reproach* of *Funeral Sermons*: Yet now give me leave to ſhut up *all* with a Piece of *Flattery*; which I avow and own; the Same which the Great *Poet* uſed, to his Greater *Cæſar*,

Serus in Cælum redeas.

Your *Noble* Uncle hath left you after your *Noble* Aunt, *A ſecular Eliſium*, *a worldly Paradice*, an *Heaven* upon *Earth*, if there be any *Such*.

Long may Your Lordſhip Live, but Late may You come, to this Tereſtrial Heaven.

FINIS.